3:Stannus D-5 (ca. 1912) 1922 FT7 Yao FT7

or a girl who has just returned from Chipoto must not touch the child, as it is said, "Her body is hot and would give fever to the child." To guard against such a happening, some "clean" woman, after handing some beads to the mother, will ask to be allowed to take the infant. This indicates that should it sicken, the beads will pay the medicine-woman who comes to cure it. The mother and baby are simply washed in water and are not treated with medicine, unless meconium has been voided before the child was delivered.[1] If the infant dies before it is presented to the outside world, it is disposed of in the same way as a stillborn child, i.e. burial in the ash-heap. About the tenth day, the baby is adorned with a girdle of beads and two little pieces of stick obtained from a medicine-woman to make the infant grow fat.

The length of time during which the father and mother refrain from cohabitation after the birth of a baby varies greatly according to circumstance. Four months is probably a minimum, while two years, during which the woman suckles the child, is the common interval. After the first coitus, the man and woman wash themselves and the baby is bathed in the same water to prevent any ill coming to it.

Suckling often continues much longer than two years. If the mother dies, the child may be suckled by the grandmother, an aunt, or some other woman, but the breasts must first be treated with medicine or the child would die.

A child born breech first is called *mlungu*, a word which is also used to denote a variety of domestic fowl which always has the appearance of having its feathers ruffled. A child who dies before the father and mother have resumed sexual relations is buried in a grave-yard apart from that of adults. The grave, dug with sticks, not hoes, is very shallow, and when it is filled in, a heap of stones is made above it. Only women attend the burial. A deep grave would cause the mother to go on losing children at an early age. The body of such a child is called *litumu*, "hyæna."

A woman dying undelivered is placed in the grave in the usual way and then, before filling in the earth, one of the grave-diggers descends into the pit, cuts through the enveloping sheet, and incises the abdomen. One end of a long bamboo stick or reed is inserted in the incision and the other end is brought out to the surface of the grave. If this were not done, "many would die in childbirth."

Twins are not killed by the Yao but are well treated and always cared for equally. They are given similar clothing and food.[2] There is a story that the mother of Nkwanda,

[1] Chinyero, vide infra, p. 240.

[2] Cf. A. Werner, "Among the Congo Cannibals, by Arthur H. Weeks, London, 1903, a review," *Man*, vol. iv, no. 33, 1904, p. 55.

I take this opportunity of referring to Miss Werner's notice in which, speaking of twins, she says, "They are always among the Anyanja given the names *Mlopoli* and *Kyassa*." *Mlopoli* in Chinyanja refers to a kind of mustard (*sinapis*) and the Chinyao meaning is "mustard paste." *Kyassa* is a Chinyao word which certainly means "the lamb." It is sometimes used of the second born twin but does not occur in Chinyanja. I have never heard of twins either among the Wayao or the Anyanja spoken of by these names. A mother carries the first born on the right arm and the second born on the left, but, so far as I know, she does not give a duplicate greeting nor make a habit of waving equally with both hands.